Rev. Robert Gray's Sermon

3014

Mr. GRAY's

THANKSGIVING SERMON.

NOVEMBER 15th, 1798.

MR. GRAY'S

THANKSGIVING SERMON,

NOVEMBER 19th, 1795.

A

DISCOURSE

DELIVERED IN

DOVER,

NOVEMBER 15th, 1798,

A DAY OBSERVED

AS AN

ANNIVERSARY

Thanksgiving.

BY ROBERT GRAY, A. B.
PASTOR OF THE CHURCH OF CHRIST IN DOVER.

DOVER,
PRINTED BY SAMUEL BRAGG, JUN. FOR THE
SUBSCRIBERS.

DISCOURSE

A

THANKSGIVING

SERMON.

PSALM 148th. 1ſt, 2d, 3d, 4th.

Praiſe ye the Lord. Praiſe ye the Lord from the heavens: praiſe him in the heights. Praiſe ye him, all his angels: praiſe ye him, all his hoſts. Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light. Praiſe him, ye heavens of heavens.

THESE words were uttered by the Pſalmiſt from a moſt exalted view of the great Creator, and his works of nature and providence. And they are well adapted to direct our minds on this occaſion of public thanks and praiſe. In the paſſage before us, the Pſalmiſt firſt exhorts men to praiſe the Lord; and in a particular manner he has reference to his own nation, the Jews. But then he doubtleſs meant to extend his exhortation to all mankind. Praiſe ye the Lord, ſays he, from the heavens. Here it ſeems as though he borrowed an argument from the works of God in the firmament, to excite men to praiſe the great Creator. His argument may ſtand thus—from a view of the heavens, which eminently diſplay the divine perfections, be perſuaded to praiſe the Lord. Praiſe him all his angels. Here the Pſalmiſt is not contented to call upon men on earth, to praiſe the glorious Creator, but he calls on the heavenly hoſts, the immediate miniſters of God's preſence

and

and providence. Men and angels are called upon to praiſe God actively, in the full exerciſe of their rational faculties. Men are capable of pious praiſes, in a degree, from the view they may have of the divine perfections. But they move in a ſphere much below the angels of light. They are pure and ſtand continually before the throne, and have the moſt ſtriking diſplays of the divine perfections and glory to fill their ſouls with ſentiments of praiſe. Theſe beings are capable of the moſt exalted praiſes, from the moſt pure ſentiments, and in the moſt noble manner. But the inſpired writer calls not only upon men and angels to praiſe the Lord, but he calls upon the inanimate creation, upon the earth and things in the earth, upon the heavens and the heavens of heavens. Praiſe ye him, ye ſun & moon, and all ye ſtars of light. Here he gives full ſcope to his mind, and takes in all the works of God. Theſe inanimate parts of the univerſe praiſe God, by a diſplay of his perfections in their creation, and in their being wiſely fitted to anſwer the end of their being. But mankind are required to do more than to praiſe God paſſively. It is true, they do this in the wonderful conſtruction of their bodies, and the moral powers of their minds. But yet they ought to do it by a right uſe and application of theſe powers, for the ends for which they were given. By praiſing the Lord, we are to underſtand an acknowledgement of his divine perfections, as diſplayed in the works of creation, providence and redemption. And in order to praiſe him, we muſt have proper apprehenſions of his character.

We cannot ſuitably honor God in this ſervice, without a proper knowledge of him. We muſt view him as being infinitely perfect, without any

defect,

defect, dependence, wants, or liableness to change; and as being of the most spotless purity; and the most absolute moral rectitude. All his perfections must be considered in harmony, as being the properties of absolute perfection. Having this apprehension of God, we shall entertain no ideas of him, that will suppress our most exalted esteem, reverence and adoration. But we shall discover every thing, that is necessary to exalt our ideas of him, and to excite our minds to the most exalted praises. In our praises of God, we ought not to suppose, that we can add to his felicity, or do him any service, that shall render him more independent than he is in his own nature. Absolute perfection natural and moral involves the idea of the most perfect independence and happiness. He that is absolutely perfect cannot be liable to any injury; nor can he be subject to any wants. Nor is it our duty to praise the Lord because he standeth in need of our services, but because it is fit and reasonable, that creatures should pay homage to their Creator; and because this is adapted to fill our souls with noble religious and moral sentiments, and to form our minds to a meetness for the enjoyments of heaven.

All religion begins in the belief of a God; and all religious and moral obligations are grounded on the existence of a God of all possible perfections. And the praises of God tend to illustrate these obligations, and to impress them upon the mind with efficacy. We must then praise the Lord, but not thinking thereby to add to his felicity, or to flatter him, as men do one another.

We must also praise the Lord with humility and reverence. God is in heaven and men upon earth.

He

He is a king upon his throne, and we are his ſubjects. He is the Creator, but man is the workmanſhip of his hands. God is a being of all poſſible perfection; but man has no abſolute perfection. God is a being of ſpotleſs purity and holineſs; but man is a polluted ſinner, and a rebel againſt his throne. God is a being Almighty and independent; but man is impotent and full of wants. Therefore, we ought to addreſs the moſt high in our praiſes with humility and reverence, and not with haughty confidence, or indecent airs of familiarity. Gravity and ſolemnity ought to attend all our religious ſervices. Divine praiſes are an important part of religious ſervice, and ought not to be performed with inattention, or with careleſſneſs.

We muſt alſo praiſe our great Creator and preſerver with ſincerity; that is, with the real ſentiments of our minds, not uttering things, we do not really believe, or with which our minds are not ſuitably affected:—For ſuch muſt be the praiſes of the hypocrite, which are an abomination to the Lord. It is to be feared, that many perſons join in praiſes to God without properly conſidering the importance of the duty, or attending to any agreement between their real ſentiments and their expreſſions. It is ſurpriſing, that men ſhould utter themſelves deceitfully before the Lord and adore him for his perfections, when they have no proper ſenſe of his moral character upon their minds. Strange they ſhould praiſe him for his mercy, when they are continually abuſing it; and living in practices, that tend to excite his diſpleaſure. Strange they ſhould praiſe him for his holineſs, when they live in impurity. Can this be done in ſincerity and truth? Will not a ſenſe of divine compaſſion excite

cite the mind to repentance? Will not a realizing view of God's holineſs mortify ſin within us and aſſimilate us to himſelf? God will never view himſelf as honored by hypocritical praiſes and adorations; nor will ſuch ſervices inſpire the mind with pious ſentiments, or aſſimilate the ſoul to the moral perfections of Deity.

But further, we ought to praiſe the Lord in the exerciſes of repentance. The perſon, who has ſuitable apprehenſions of God's moral character, muſt of conſequence entertain ſuitable ideas of his own vileneſs and moral deformity. The perſon, who has proper ideas of God's goodneſs, mercy, juſtice, holineſs and divine majeſty, cannot but acknowledge his own crimes, and mourn that he has offended his good and gracious ſovereign. Nor will any praiſes or acknowledgements of God's perfections be conſidered, as a religious ſervice in men, who by their wilful continuance in ſin, bid defiance to God's moral government. A love of ſin and a reſolution to practiſe it will not accord with pious adorations.

The praiſes of the great Creator muſt proceed from a heart abhorrent of moral pollution, and every thing, that ſhall be diſpleaſing to the divine majeſty. The praiſes of God, rightly performed, proceed from ſentiments of gratitude, love and thankfulneſs. But how can theſe ſentiments exiſt in a mind, that has no regard to God's laws, but is continually in the violation of them? Can a perſon be religiouſly thankful for favors, which he miſimproves and abuſes? Can he love God, who has not a ſincere deſire to pleaſe and glorify him?

Repentance and ſincere obedience to God's laws are the proper emanations of love, they are the fruits and evidences of it; and our obedience to the divine laws is the moſt noble praiſe, that we can render to God. By this he is more highly honored than by all the pageant homage, that can be rendered him, without thankful and ſubmiſſive minds.

When we make a right uſe of our rational powers and faculties, in the ſervice of our Creator, we do honor to his perfections far greater than can be reflected from the univerſe of inanimate nature. The heavens declare the glory of God, & the firmament ſheweth forth his handy work. But theſe are meer machines or paſſive powers, that are acted upon by the divine energy. But the honor done to God, in the right exerciſe of the moral powers of the mind, proceeds from a voluntary ſervice, and exhibits the higheſt poſſible ſkill of the divine architect.

If then we would ſuitably render praiſes and glory to God, the great Creator and Governor of the world, we muſt be willing ſubjects of his kingdom, and honor all his laws by obedience to them. By this, ſays our Saviour to his diſciples, is my father glorified, that ye bear much fruit.

But there are ſome particular acts of duty, by which we are eſpecially required to praiſe the Lord. This we are required to do by prayer. In this duty we not only petition for what we may ſtand in need of; but we alſo adore the divine excellencies, and thankfully acknowledge all bleſſings

received,

received. This we are all bound in reaſon and religion to do, at all proper ſeaſons, in our retirements and in our families; but more eſpecially in the congregation of the people, aſſembled for the honor of God, in the public ſervices of religion. It has in every age of the world been cuſtomary, among all nations profeſſing religion, to call ſolemn aſſemblies, to render praiſes and thanks to God, for the diſplays of his perfections, in all his works; and this uſage has been ſupported by divine appointment. The Jewiſh nation, eſpecially, abounded with ſolemnities of this nature. They had their feaſt of tabernacles, their feaſt of pentecoſt, their feaſt of paſſover, and their feaſt of harveſt. All theſe were to bear up memorable events of God's providence; and to cultivate in their minds ſentiments of gratitude and praiſe to their Creator and Saviour.

It is true, we are not bound to practice the Jewiſh forms of religion as ſuch, but we are bound to render, as Chriſtian ſocieties, public praiſes to the great Creator and Redeemer. Both reaſon and revelation dictate the importance of the duty. Public benefits ought ever to be publicly acknowledged. We ought not only to praiſe God in our hearts, but alſo in ſuitable expreſſions of the mouth. We ought in our devout addreſſes to heaven, on ſuch occaſions, to recount, ſo far as we can, the expreſſions of divine goodneſs, power and faithfulneſs, run them over in our minds and expreſs our thankfulneſs for the beſtowment of them.

Having conſidered the manner, we proceed to point out the obligations and reaſonableneſs of praiſing the Lord.

We are under obligation to praiſe him, becauſe he is the Creator of all things, and has in them diſplayed the moſt abſolute perfection. It is right, that creatures ſhould praiſe and do homage to their Creator. All his perfections demand this of us. Was the univerſe brought into being by fate or chance; were all things independent of Deity, it would be abſurd to attempt the illuſtration of the point in hand. But we are ſure, that God is the Creator of all things. For there cannot be more than one eternal ſelf-exiſtent being, and this is God; and of conſequence all other beings were made by him. And certainly our praiſes ought to be moſt exalted of that God, who has diſplayed ſuch infinite perfections in his works.

How it is, that God can make that to be or exiſt, which once in eſſence was not, we cannot comprehend. How it is, that one ſingle atom, which once was not, ſhould come into exiſtence, we cannot underſtand. This to us is wonderful. The power, which can effect it, ſurely muſt be infinite: and the wiſdom that could contrive it, muſt be beyond comprehenſion.

But our views of God's wiſdom and power muſt be exalted and excite wonder, as we aſcend from atoms to infinity of atoms; from atoms to ſpecies of beings, and from ſpecies to infinity of ſpecies of beings; and from hence to infinity of worlds, or ſyſtems, which comprehend the univerſe.

Our earth is but a ſmall part of the works of God; and yet there are in it more works than man could fully inveſtigate, enumerate or underſtand,

was

was he to continue on earth, from the period of his creation to its diſſolution. There is in the animal world a vaſt variety of ſpecies of being, in an eaſy gradation, from the loweſt to the higheſt; and the rational world here below conſiſts of a number, which requires an high ſtretch of calculation to reckon up. But theſe are but mere atoms of God's extenſive works.

If we look toward the firmament, an innumerable company of ſtarry worlds arreſt our ſight. Theſe globes appear by nice calculation to be of vaſt magnitude, and many of them far exceed our earth in diameter and circumference; and ſhould we be admitted to travel the vaſt expanſe, doubtleſs we ſhould find globe riſing upon globe, and ſyſtem upon ſyſtem, without ever finding an end.

Thus the holy ſcriptures give us vaſt conceptions of the extent of God's works. The Pſalmiſt in our text makes mention of the heavens of heavens, that is, of heavens above heavens, riſing upon heavens.

Thus St. Paul ſpeaks of a third heaven, and in conſequence there muſt be a firſt and ſecond. And doubtleſs, there are in all theſe ſtarry worlds ſuitable beings to inhabit them. Thus we read, that God not only in ſix days created the heavens and the earth, but all their hoſts. Hoſts of beings were created to inhabit the globes, which God had made. What an exalted view muſt this give an attentive mind of the vaſt works of God? Here we have in one complex view a ſtriking repreſentation of the great firſt cauſe.

POWER

Power muſt be infinite to bring into being ſuch an infinity of beings, and of ſuch vaſt extent. And infinite goodneſs muſt be neceſſary to induce the great Creator to make ſuch a variety of beings, capable of degrees of happineſs, according to their nature and conſtitution. And infinite wiſdom is neceſſary to the forming the plan of this univerſe, and maintaining it in ſuch nice harmony, by laws adapted to its different parts and ſpecies. Here we ſee the evidence of God's immutability, in carrying on all his works by ſtanding laws. Here we ſee God's omnipreſence in being in all parts of the univerſe, ſupporting and managing the vaſt fabrick of creation. Well then might the Pſalmiſt call on men and angels, the earth and the heavens, with all their hoſts to praiſe the Lord.

But, if we deſcend more particularly to the works of God's providence, we ſhall find new occaſion to render him praiſe. God not only created, but he preſerves all things in being. The univerſe can no more exiſt independent of him, than it could create itſelf. The heavenly bodies, we ſee, are ſupported in their order, they are carried on in their various courſes without confuſion. If theſe inanimate beings are thus preſerved by the power of God, we may well conclude their vaſt hoſts are ſupported by his providence.

But it is but little, we can know beyond the ſtage, on which we are called to act. Here we have ſtriking evidence of the all ſurrounding and ſupporting providence of God. In God we live, move and have our being. That power, which created, is ſtill neceſſary to preſerve us. Our bodily

dily life, it is true, is preſerved by means of ſecond cauſes; but then theſe depend upon the firſt. The inanimate world and its appendages are ſupported and preſerved by ſtated laws, but theſe laws are nothing leſs than the power of God regularly exerted for this end. It would be a dangerous error indeed, for us to preſume that all our bleſſings were the mere gifts of nature, independent of the providence of God. This would greatly derogate from the divine perfections, and ſuppreſs the pious ſentiments of the ſoul. All the inanimate works of nature are inſtruments of God's providence. They are the medium through which divine bleſſings are conveyed, and though they are conveyed by ſecond cauſes, and the inſtruments of human endeavors, yet we are as much indebted for them, as though they were derived from God's immediate agency without our endeavors.

The bleſſings of God's providence in this lower world are innumerable. A ſurpriſing providence has been maintained in the preſervation of our race through many ages, and in the preſervation of the various ſpecies of the animal world, for our uſe and comfort. God has given us the light and heat of the ſun, and made all the elements ſubſervient to our happineſs, in general. The earth in all ages has brought forth her increaſe to ſupply our wants and to fill our hearts with joy and gladneſs.

But not only the common bleſſings of God's providence, but alſo the bleſſings of grace and redemption afford ſubjects of the higheſt praiſe.—God made man innocent and happy in his primitive ſtate; he was in favour with his maker and was ſurrounded with all the bleſſings of paradiſe.

But.

But by his diſobedience, he forfeited the favor of his Maker, and expoſed himſelf to death, both of body and ſoul. And it might have been juſt for God to have left him forever to periſh and remain in this ſituation. But yet his mercy induced him to provide a Saviour, to deliver man from the power of ſin and death. He ſent his own Son to die for the ſinner, to make an atonement, through which the returning ſinner might be accepted and made happy. This Saviour accompliſhed his work. He died for the ſinner, roſe from the dead and aſcended into the heavenly ſanctuary, to make interceſſion for tranſgreſſors. Chriſt the Saviour not only did this, but he publiſhed at large the glad tidings of ſalvation, and gave to men the moſt excellent doctrines and precepts to guide them to heaven.

SHALL men not praiſe the Lord for this diſtinguiſhing grace, which was extended to ſave them from deſtruction? Is it not a ſubject worthy their attention? The angels of heaven deſcended to the earth, and [illegible]es on this event; glory to God in the h[illegible] earth peace and good will to men. [illegible] bleſſed inhabitants of heaven rend[illegible] on this occaſion, and ſhall men, who are immediately intereſted be ſilent and feel no ſentiments of gratitude?

BUT we have not time to enlarge in general arguments, but muſt proceed to apply the ſubject particularly to ourſelves, for our more immediate improvement. We ought to praiſe the Lord for general favors, and for all the diſplays of his perfections, in all his works.

But

But we have innumerable particular and diſcriminating bleſſings, for which we ought to be thankful. As a nation we have been, and ſtill are diſtinguiſhed by receiving the bleſſings of providence and grace. God has given us all things richly to enjoy. We have an extenſive, fertile and wealthy country.

There are few countries on this globe, which are poſſeſſed of more local advantages than our America. Its diſtance from the potent kingdoms of the earth raiſes it, in a meaſure, above the reach of conqueſt and ſubjection from foreign attacks. And though our diſtance from India and Europe ſubject us to diſtant voyages, for maintaining commerce with the countries in thoſe quarters of the globe; yet theſe inconveniences are balanced by our nearneſs to the Weſt-India iſles, which with eaſe can pour in their wealth upon us.

Our country is alſo diverſified with a great variety of other advantages of nature. It is bounded by a great extent of ocean on the eaſt, which opens the way to maritime greatneſs. It is variouſly divided with lakes and rivers, which are great accommodations for commercial intercourſe. This is an advantage, which ſome countries are not favored with. The extenſive country of Africa is almoſt one large ſolid maſs of earth, without any mediterranean inlets of the ocean, and without many uſeful and extenſive rivers and lakes, to facilitate the buſineſs of commerce.

Therefore, ſome of its parts muſt ever remain

main uninhabited. But our America is accommodated with large and extenſive navigable rivers and lakes reſembling little ſeas, from the gulf of Darien, which divides South and North America, almoſt to its northern extremity. It is variegated with hil's, mountains, plains and vales.

Its climate is favorable to health and population. Its ſituation is neither within the torrid or frigid zone, but the temperate. We are alſo favored with a country fertile in its ſoil. Its productions are ſufficient to anſwer every neceſſary of ſubſiſtence, and to furniſh many of the ornaments of life.

We have a country not only fertile, but extenſive. Its preſent limits comprehend a vaſt extenſive territory, and it is probable that, in ſome future period, large additions of territory will be made on the weſt, and ſtretching toward the Pacific Ocean.

We are alſo bleſſed with civil liberty. The rights of human nature and of government are ſubjects of free diſcuſſion. We have the power of forming and eſtabliſhing our civil conſtitutions, of appointing our governors, ſenators, legiſlators and magiſtrates.

God has done great things for us. He has preſerved us amidſt many dangers, and carried us through great difficulties. When ambitious tyrants ſtretched forth their power to enſlave us, his right hand gave us the victory. With a propitious eye did he look down upon our country. Some of us

remember,

remember, and ſome of us did witneſs ſignal victories, which he obtained for us. Under his patronage and by his aſſiſtance we made our way to liberty and independence.

SINCE the American Revolution, we have been at ſome periods, in perplexity, but never in deſpair. When depredations were made on our commerce by Britain, we were ready to fear that the calamities of war would once more fall upon our land, and we ſhould be obliged to defend our rights with the loſs of our treaſure and our blood. But through the enlightened policy of Congreſs, and the wiſe and faithful exertions of an illuſtrious WASHINGTON peace was preſerved, and a treaty of amity and commerce eſtabliſhed.

AMERICA then baſked, for a ſeaſon, in the ſunſhine of proſperity. But her tranquillity was not of long continuance.

The French nation, a people, to whom Dæmons might reſent to be compared, not content with committing the moſt horrid enormities throughout Europe, extended their infernal deſigns to America. To carry their purpoſes into effect, they committed the moſt unjuſtifiable depredations upon our commerce, and Frenchmen like, endeavoured to ſow the ſeeds of irreligion, licentiouſneſs and diſcord in the minds of Americans.

BUT propitious heaven has diſcovered to us their baſe and nefarious deſigns, and expoſed them to the infamy and contempt, which they deſerve. We fear not that nation, which bid deſiance to Al-

mighty

mighty God, diſavow all religious and moral obligations, and endeavour to trample upon the rights of all mankind.

God will weaken their ſtrength, bring to nought their deſigns, reſtrain their wrath, and make them examples of his righteous diſpleaſure. Bleſſed be the Lord God of Iſrael, that he has prevented the machinations and intrigues of our enemies from having their deſigned effect, has preſerved us from general confuſion, in a good meaſure united us in our conncils; and given ſuch energy to our government, that ſome of the baſe ſons of ſedition & calumny have met with the puniſhment, due to their villanies.

God has raiſed up among us men of wiſdom and virtue to direct our councils and to carry on the adminiſtrations of our government, and the civil & political ſtate of America affords matter of wonder to the world. Rejoice O America, for the Lord hath done for thee great and wonderful things.

Without enlarging, we muſt proceed to obſerve, that we have diſtinguiſhing religious, as well as civil privileges. We have the light of the glorious goſpel of Chriſt, whilſt many other nations are left to the meer light of nature.

We have the moſt extenſive liberty of conſcience. We have the enjoyment of free goſpel worſhip, and the inſtitutions and ordinances of Chriſt. But we enjoy not only national bleſſings, but alſo many individual advantages.

THERE are no perſons among us, but what have reaſon to acknowledge that God has highly favoured us. Where is the perſon that can juſtly obſerve, that he has not received more bleſſings, than he deſerved; and more bleſſings than he has in the beſt manner improved? Have our ſufferings exceeded our enjoyments? Cannot all of us call to mind ſomething for which we ought to praiſe the Lord? Have we not all hitherto been preſerved from death, whilſt many of our friends and neighbors have been numbered with the dead?

HAVE we not been preſerved from many calamities, which have fallen upon the heads of others? While the inhabitants of many towns and cities have been viſited with the moſt diſtreſſing peſtilence; we have been remarkably favored with health. If we have been viſited with ſickneſs, we have been reſtored. God has alſo bleſſed the labors of our hands, and given us a comfortable increaſe of the fruits of the ground. But will any of us be ready to ſay the hand of God has been heavy upon me, or ſome of my friends; and therefore I cannot be thankful or render him praiſe. The reflection is impious indeed. If God has chaſtened us, it was deſigned for our own benefit, that we might be partakers of his holineſs. And ſhall this extinguiſh every ſentiment of praiſe for bleſſings received? Have we no comforts remaining; no ſource of delight, no cheering hope?

How is our life preſerved? Do we not live on God's bounties? Where then is our gratitude? Shall we not give praiſe to our God, our kind preſerver, becauſe he will not give us all our deſire? Can we know what is beſt for us? Shall we dictate God in his government of the world?

THE things we moſt deſire might prove our ruin; and doubtleſs our preſent ſituation would terminate well, did we wiſely improve it. Let us praiſe God, therefore, for he is good and merciful. Let us not dwell on the dark ſide of God's providence, but recount the bleſſings we enjoy.

THE bleſſings we have in general received in the year paſt, which we are now called together to commemorate, are great and numerous. God has bleſſed the work of our hands, he has given us rain from heaven, afforded us the beams of the ſun, and given of the increaſe of the earth ſufficient for the ſupport of men and beaſt. He has not ſent the deſtoying angel into many of our habitations, or ſuffered peſtilence to increaſe. And though ſeveral have been called to mourn the loſs of departed friends, yet the number is not great; and theſe have many bleſſings remaining, for which they ought to render praiſes to God. Let us then endeavour to obtain ſuitable apprehenſions of God's perfections, and be careful to have our hearts ſuitably affected with a ſenſe of them. Let gratitude and thankfulneſs fill our ſouls and animate our pious adorations. It is not the deſign of this religious ſolemnity to regale ourſelves with carnal, ſpurious mirth. Divine praiſes are a ſervice very different from this. Nor is it the deſign of this ſolemnity to indulge ourſelves in intemperance. But a ſober uſe of God's bounties is the moſt proper way to expreſs our thankfulneſs. And in providing a bountiful repaſt, we ought to refreſh our minds with a renewed ſenſe of God's abundant goodneſs.

IN all the expreſſions of joy on this occaſion, may a ſenſe of God's preſence reſt upon our minds,

aad

and our converſation be decent and praiſe-worthy. May this day's ſolemnity of praiſe and thankſgiving make our minds wiſer and better, and be a mean of preparing us for the more exalted praiſes of God in the ſanctuary above.

AMEN.

and our converſation be decent and praiſe-wor-
thy. May this day's ſolemnity of praiſe and thank-
giving make our minds wiſer and better, and be a
mean of preparing us for the more exalted praiſ-
es of God in the kingdom above.

AMEN.